

bricked alive, or when their knee caps were being chiselled and scraped off, did they cry out in utter despair and withdraw their loyalty to the Khalsa? When our beloved *shahids* (martyrs) were bribed with the most exquisite gifts/comforts, did they betray their religion? Of course they **did not! They were Sikhs**. They, who, did not only withhold but strengthen the foundations of their principles and their loyalty to the Khalsa. Such was Guru Gobind Singh Sahib Ji's *Kirpa* (blessings) that, the Sikhs were transformed into the greatest fighting force in the history of mankind. Yet these skills in the art of war were not a mere development of continuous practise and physical exercise alone. Indeed it was the spiritual strength of the Sikhs keeping them calm, collected and courageous in the direst of circumstances, which in turn attributed for the Sikhs accomplishing unimaginable feats as **THE WARRIOR-SAINTS; THE KHALSA**.

Guru Arjan Vithon Kurban

After having been severely tortured for three days, Guru Arjan Dev Ji was thrown into the river to inflict more pain on him. Bhai Gurdas Ji, who actually witnessed Guru Ji's martyrdom, narrated this episode in Pauri 23 of his Vaar 24, explaining Guru Ji's state of mind during those dreadful days. Basic meaning of the same is "Liberating the soul from the body, Guru Ji merged himself in the ever stable God Almighty just as the fish remains in water. As the moth throws itself into flame, his light mingled with the light of the Lord. Caring not for his life, as the deer keeps its wits when in peril, Guru Ji also, when undergoing torture kept none else except the Lord Akal Purakh in his consciousness. As the bumble bee remains engrossed with the flower to enjoy the fragrance, Guru Ji also spent the night of torture and suffering by being blissfully absorbed in the Lord God. Till the very end Guru Ji did not give up the teachings of Satguru and continuously, like a rainbird, meditated on God's Name. Gurmukh (Sri Guru Arjan Dev Ji) accepted that the pleasure of eternal bliss, delight of God's love and the natural state of meditation are achieved in the holy congregation (Sadh Sangat). Bhai Sahib Gurdas Ji says that he is forever sacrifice unto Guru Ji."

A Page from the Sikh History

Chhota Ghalughara (1st June 1746): On this day at least 10,000 Sikhs were massacred by Mughal forces under Dewan lakhpat Rai under the direct orders of Yahiya Khan, The Mughal Governor.

Ghallyughara Blue Star (3rd June 1984): Indian Army invaded Sri Darbar Sahib in 1984 under the direct orders of Indira Gandhi, the wily Primer Minister of India. Sri Akal Takhat was demolished and desecrated in the process. The whole Sikh Nation rose a son to protest against this ghastly attack. Many offered arrests, seven Sikh units of Indian Army revolted and rushed to protect Harimandir Sahib. Thousands of Sikhs were massacred in the holy precincts. Indira's order was unwarranted and hence she received retribution on 31st October 1984.



Shaheedi Baba Banda Singh Bahadur (9th June 1716): Baba ji along with his infant son and some prominent Sikh Generals was martyred mercilessly at Mehrauli (Delhi).

Birthday Baba Fateh Singh (14 June 1698): Youngest son of Guru Gobind Singh was born.

Birthday Bhai Sahib Singh (17th June 1662): One of the Panj Payraes was born at Bidar.

Death of Maharaja Ranjit Singh (28th June 1839): Sher-e-Punjab passed away on this day

FLASH NEWS: Afghan Suicide Bomber Targets Sikh-Afghans, Killing 20

Jalalabad, Afghanistan - An explosion hit the center of the eastern Afghan city of Jalalabad on Sunday, July 1, 2018, killing at least 20 citizens, most from the small Sikh-Afghan minority, provincial government officials said. A respected Sikh politician Sardar Awtar Singh Khalsa was killed in the blast.

GURPURABS & PROGRAMME May - June 2018

Gurgaddi Guru Hargobind Sahib ji	08-05-2018
Shahidi Guru Arjan Dev ji	17-06-2018
Parkash Guru Hargobind Sahib ji	29-06-2018

Monthly Youth Prog: First Friday of the month held at Gurdwara Sahib from 6 -8 PM

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Nit Chardi Kala

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Gurdwara Janam Asthan Guru Hargobind Sahib Guru ki Wadali

Guru Arjan decided to leave Amritsar due to Priithi Chand's (Guru Arjan's brother) mischievous behaviour. He founded Guru Ki Wadali and moved there from Amritsar. Gurdwara Sri Guru Ki Wadali is the location of Sri Guru Arjan Sahib Ji's home. From 1594 to 1597, Guruji and his family lived here and Guru Hargobind Sahib was born here. Hence this is also known as Gurdwara Sri Janam Asthan Guru Hargobind Sahib. Guru ji's Parkash Purab is on 29th June 2018

UNITED SIKH VOLUNTEERS AUSTRALIA

ਸੰਯੁਕਤ ਸਿਖ ਸੇਵਕ ਐਸਟ੍ਰੇਲੀਆ

Bhagat Namdev Ji

Bhagat Namdev Ji was born in 1270 at village Narsi Bahmini in the Indian state of Maharashtra to a tailor Dama Shetty and Gauri Bai in so called low caste *Chhimba* family. Guru Ram Das Ji praising Bhagat Ji says, "Nam Dev had great love for God. People called him Chhimba-low caste tailor. The Lord turned his back on Khatri and Brahmans and gave darshan to Namdev."

'Nam Dea preet Lagee hari Satee, Log Chheepa Kahae Bulae(SGGS 733).

Sixty one hymns in 18 ragas, composed by Bhagat Ji are included in Guru Granth Sahib. It is a historical fact that during his pilgrimages Bhagat Ji came to Punjab. Punjabi followers of Namdev Ji believe that he finally settled down in the village Ghuman in Gurdaspur district of Punjab and ultimately died there in 1350 at the age of 80. Sardar Jassa Singh Ramgarhia got a *Samadhi* constructed at his last resting place at Ghuman. It seems that while on his first missionary travel, Guru Nanak Dev Ji visited Maharashtra and personally collected the Bhagat Ji's bani. Not surprisingly, quite a few verses of Guru Nanak Dev Ji and Guru Amar das Ji are similar to those of Bhagat Ji. One shabad each of Guru Nanak Dev Ji and Bhagat Ji in raag Sorath are so similar that one has to conclude that Guru Ji did have Namdev Ji's bani when he wrote his shabad. "*Jab dekhan tab gawan,*" (Sorath Bh. Namdev - SGGS page 656)

"Jan tis bhawan tad hi gawan" (Sorath Mahla 1 - SGGS page 599)

Further similarity between following shabads of Guru Amar Das Ji and Bhagat Ji further confirms that Bhagat Namdev Ji's bani collected by Guru Nanak Dev Ji was passed on to the successive Gurus.

"Main bauri mera ram bhatar" (Raag Bhairo bani Namdeo Ji - SGGS 1164)

"Main Kaman mera kant kartar" (Bhairo Mahla 3 - SGGS page 1128)

Ever increasing popularity of Namdev Ji made the high caste Brahmins jealous and he was thrown out from the Nag Nath Temple by the high caste priest on the pretext that Bhagat Ji belongs to a low caste. This episode is expressed by Namdev Ji in the following shabad and is on page 1164 of Guru Granth Sahib.

"Hasat khelat tere dehre aaeaa, Bhagat karat naama pakar uthaeaaa" In a jovial mood, I came to Thy temple, O Lord. Whilst Nama was worshipping, he was caught hold of and driven away. A low caste is mine, O my lord. Why was I born a Chhimba (low caste)? Taking his blanket, Nama went behind the temple and sat down there. As Namdev uttered the Lord's praise, so did the temple turn towards the saint." (SGGS 1164).



The Kind of Chest-Size The World Needs Today:

Super Hero Police Officer Gagandeep Singh

BASANT RATH (The author is an IPS officer who belongs to the J&K cadre) – Excerpts from SikhChic.com

What is the chest size of Sub-inspector Sardar Gagandeep Singh?

It's difficult to erase the mental image of the Sikh police officer holding a Muslim man close to his chest to shield him from a mob at the Garjiya Devi Hindu temple near Uttarakhand's Ramnagar in India. On May 22, 2018, the 28-year-old police officer risked his life to ensure the safety of a young man who ran the risk of being lynched by a Hindu mob. The 23-year-old Muslim was spotted with a 19-year-old Hindu girl near the temple premises and according to Ashok Kumar, Additional Director General of Police ("ADG" - Law and Order), local Hindu extremists wanted to "teach the duo a lesson". When Gagandeep was alerted about the situation, he rushed to the spot. He found a mob, alleging 'love jihad', preparing to thrash the couple. Gagandeep turned himself into a human shield, saving the young man. In the process, Gagandeep Singh also received several blows. Upon failing to lynch the Muslim man, the crowd began chanting anti-police slogans. ADG Kumar said the mob, however, was eventually dispersed. The couple was then taken to a police station and handed over to their families. Gagandeep Singh was not related to the man he saved. He could – like most Indian police officers probably would in a similar situation – have taken the easier option of doing nothing on the pretext of waiting for reinforcement. In all probability, his brave act averted a lynching. The importance of Gagandeep's selfless act lies in the fact that the unimpeachable professional integrity of public servants - something which is rare, if not absent, in Modi's India today - is the only guarantee that our democracy won't turn into majoritarianism given the political economy of vote bank politics. The idea of



India could well be linked to the chest size of this extraordinary policeman. Here's why. One, prevention is better than cure. India has a history of religious violence across the country, mostly at the hands of the Hindu majority – 8,449 such incidents (counting only the recorded ones) resulted in 7,229 deaths and 47,321 persons being injured between 1954 and 1985. [This figure does not include the tens of thousands of innocent Sikhs murdered in the 1980s by government agencies and street Hindu mobs.] There is an element of sacredness attached to it. The brave act of Sub-inspector Singh carries that touch of sacredness in its heroic context. If India's public servants keep limiting themselves to the notion of accountability in a strictly legal sense, it will be extremely difficult for our democracy to survive and prosper. Gagandeep Singh could have resorted to inaction using the pretext of being alone in front of a charged mob, but he didn't, unlike hundreds of police officers who did nothing to save the helpless citizens during the Sikh Genocide of the 1980s which was spread-out across the length and breadth of the country), the 2002 Gujarat massacre, and other outrages against minority groups. No Indian Police Service (IPS) officers being punished for their role in the Sikh Genocide and the 2002 Gujarat massacre, is again a case in point. Sub-inspector Gagandeep Singh's chest size matters for the very idea of India, if it is to be saved. And, for that matter, in every corner of the world, if human decency is to be preserved and upheld. **NOTE: To our (Indians) utter shame, instead of this extraordinary superhero being hailed by one and all, he's been since hounded by Hindu extremists and fundamentalists for having saved a Muslim life, with even death-threats being made against the heroic police officer.**

General Baba Baj Singh By a Sikh youth

After a long siege, Baba Banda Singh Bahadar and about 700 Sikh soldiers were captured and taken to Delhi by Mughals. These Sikh POWs were put to death in batches of one hundred at Chandni Chowk. However Baba Banda Singh and some of his top Generals, including Baba Baj Singh, were tortured to death on 9th June 1716 at Mehrauli (Outskirts of Delhi)

The overwhelmingly enormous and grand figure of Bhai Baj Singh ji towered above those around him; even the most athletic and powerfully built of his fellow brothers of the Khalsa were only a trivial comparison to his physical stature. Not only was Baj Singh famous for his physique but also for his impressive wisdom, bravery and leadership. He was appointed by Sahib Sri Guru Gobind Singh Sahib Ji Maharaj, as one the devoted Sikhs on the advisory council (Panj Pyarae) provided for Baba Banda Singh Bahadur. In the bewildering chaos of battle, Baj Singh's figure charged down the unforgivably heinous character of Wazir Khan. Panic stricken and in blinding alarm, Wazir Khan responded by flinging his spear with all his might in the direction of Bhai Baj Singh jiln a display of martial perfection and valour Baj Singh Ji snatched the spear in mid-air and flung it back with fatal accuracy at the forehead of, Wazir Khan's horse, thus unsaddling him. This extraordinary feat is what one expects to see in the movies these days, made possible only with the help of special effects and computers. Yet this is no fictitious or exaggerated recount of these events." Where is the famous Baj Singh, now? Let him display his valour here", commented Farukh Sayir, with a tone oozing pomposity and scorn, as he surveyed the captured Sikh troops, with their leader, Baba Banda Singh Bahadur. As if in answer, the whiplash like crack of chains echoed around the courtyard and out leapt a pulsating figure of mass muscle, with a facial expression of a lion on the hunt. "Here I am Farukh Sayir. Run... run for your pathetic little life", were Baj Singh's few yet effectively fear instilling words. After which he snatched the sword of one of the soldiers and managed to strike down few of the Emperor's personal bodyguards, while Farukh Sayir himself, with dilated fear riddled pupils and screaming like a bleating lamb, concentrated all his energy on fleeing the courtyard to save his life. Even when suppressed, by the millions in the Mughal army, Sikhs still refused to dilute their beliefs, rather they promoted their strengths. Today we can shamelessly muster the courage to label ourselves as Sikhs, yet upon the most pathetic excuses we are willing to snatch off our crowns, our turbans and murder (*katala*) our gifts of *kesh* (hair). Countless complaints and excuses have been exhausted. 'It diminishes our chances of obtaining satisfactory jobs/ the opposite sexes are distracted from us/ we want to be "normal"/ we were too poor and couldn't afford to cut our hair in those days'. Seriously, there must be a limit of cowardice and idiocy. When our beloved *Dasam Paatshah*, Sahib Sri Gobind Singh Ji was travelling through the thorn riddled, jungles of *Machhiwara*, did he fall and give up his *Dharma*? When the *Chhotey Sahibzade* (younger sons of Tenth Guru) aged only seven and nine, not even adolescents, were being

